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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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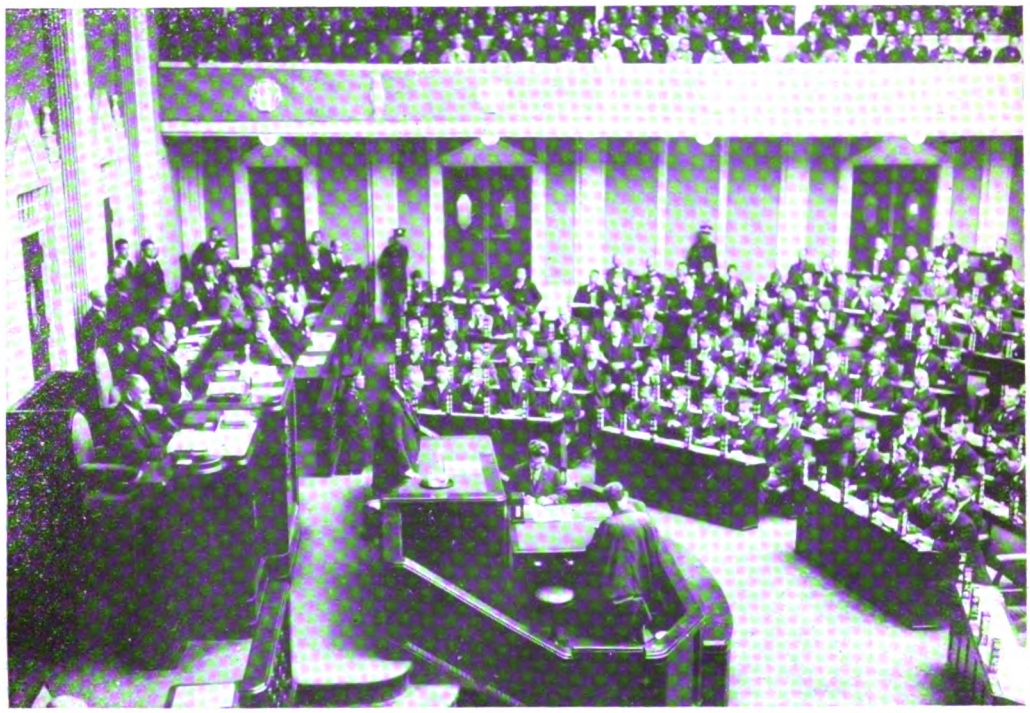
Their Majesties the Emperor and Empress (center) visiting the Exhibition at Ueno Park, Tokyo, held in honor of the Imperial Enthronement.



Premier Baron Tanaka speaking in the special (55th) session of the Imperial Diet.

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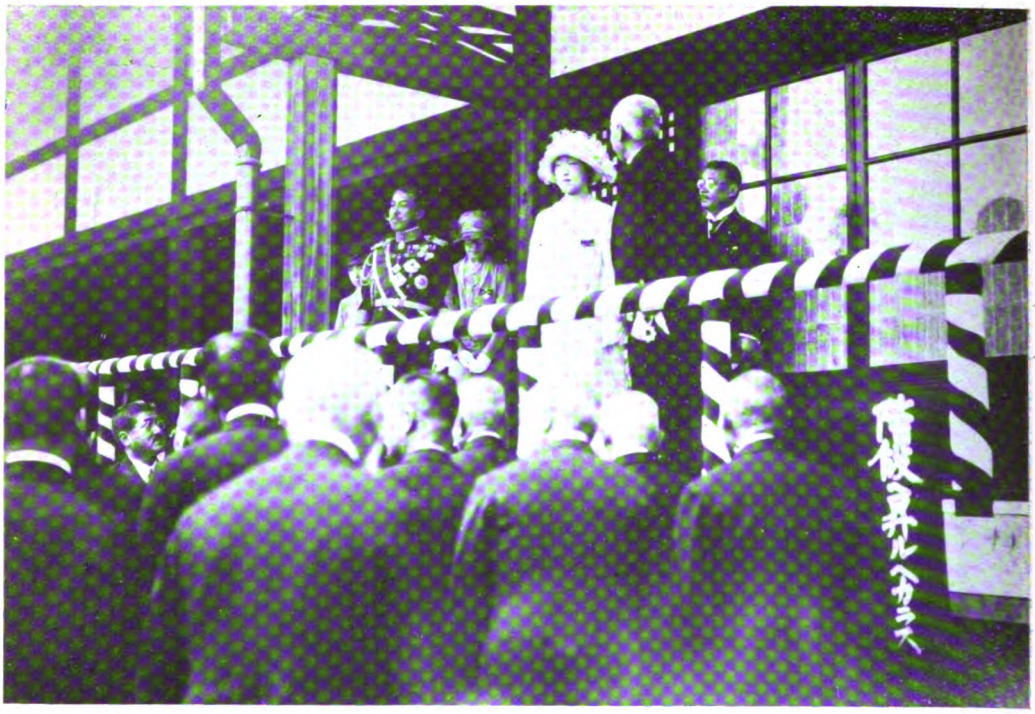
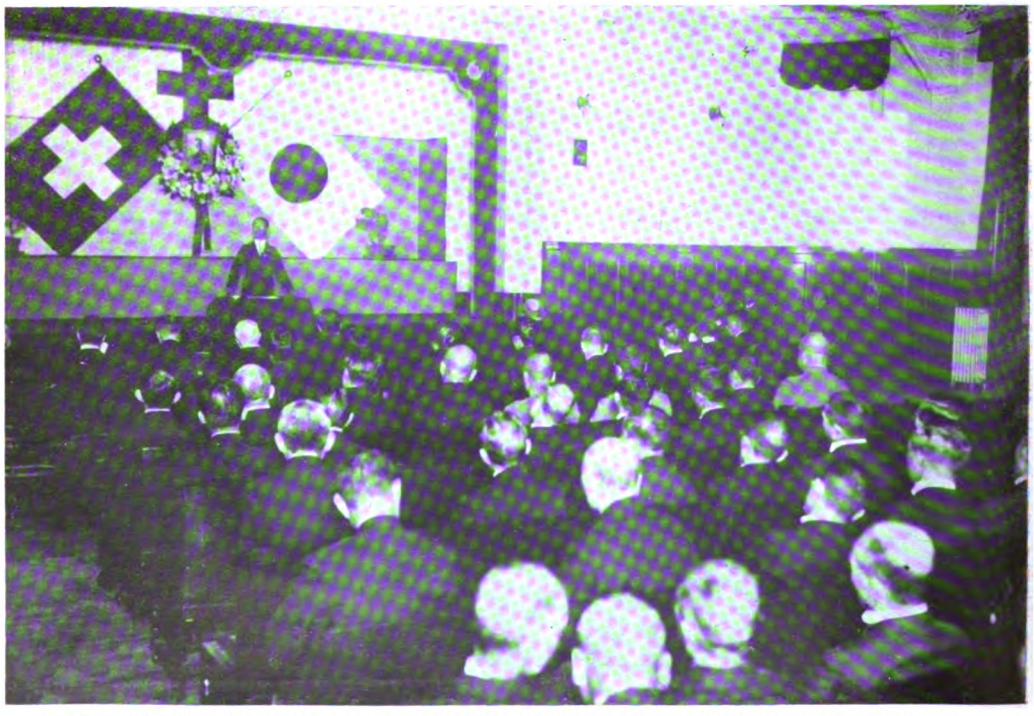


Her Majesty, present for the first time as Empress, at this year's annual meeting (the 36th) of the Japan Red Cross. At the left is H.I.H. Prince Kanin, and at the right is Baron Hirayama, president of the Japan Red Cross.



Memorial Ceremony in honor of the 100th anniversary of the birthday of Henri Dunant, founder of the Red Cross, held by the Japan Red Cross.

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Exhibition of Italian art in the great Mitsukoshi Department Store Tokyo, sent to Japan through the Italian Government.

This year's labor demonstration on May Day at Shiba Park, Tokyo.

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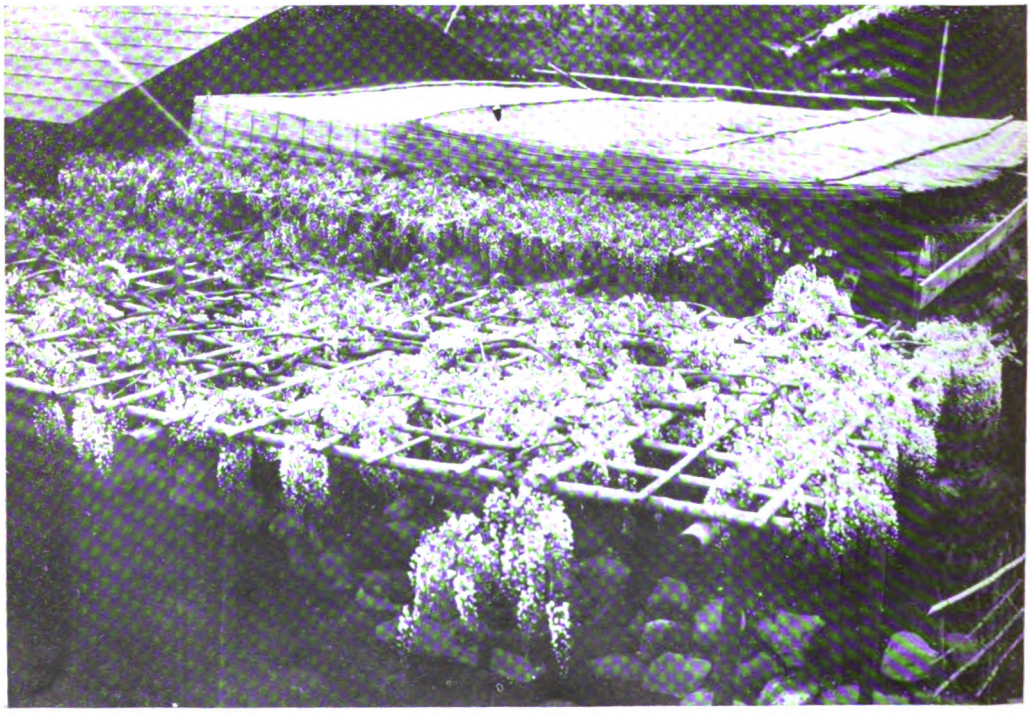
Boys' Festival display, May 5.



The famous wisteria garden at Kameido, in the Tokyo suburbs, blooming in May.

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Japanese Finance After the Panic

THE panic in the Japanese money market in 1927 was almost unexampled, involving thirty-seven banks which suspended payment. These banks had deposits of 566,600,000 yen, and needless to say, their suspension of payment all at ouce inflicted the utmost hardship on the depositors. The event caused serious apprehension about other banks among the public, who rushed to them and withdrew their deposits. These withdrawals amounted to about 900,000,000 yen.

About 400,000,000 yen of this was put into such very sound and well established banks as the Mitsubishi, Mitsui, Yasuda and 1st Banks in Tokyo and the Sumitomo and 34th Banks in Osaka. Thus, a huge amount of money found its way from low and middle class banks to the vaults of high class banks. The remaining part of the withdrawals was deposited in postal savings banks to the extent of 330,000,000 yen and in trust companies 160,000,000 yen or 170,000,000 yen. The banks paying out deposits felt the great scarcity of money, and made endeavours to recover it, while they had to withhold loans. The collections reached about 100,000,000 yen. This caused the more concentration of money in a small number of banks, and the low and middle class banks became very cautious about loans, causing traders and industrialists who had used to obtain their accommodation from these bankers, serious inconvenience.

The Government in dealing with the question of relief adopted three methods. One of them was to help the banks in suspension to re-open, another to reduce the concentration of money in several banks and to restore it to banks in general, in order to ease off money as quickly as possible, and still another was to grant advances to the going banks under the Special Accommodation Law, for the purpose of replenishing their funds.

Subsequently, not a few of the thirty-seven banks in suspension resumed business, but it was impossible to do so with the Murai, Nakai, Nakazawa and 84th Banks in Tokyo. So the Showa Bank was established by some prominent business men and wealthy persons in Tokyo, Osaka, and Nagoya on the basis of an official proposal. This bank took in by amalgamation the suspended banks, and repaid the depositors, with money raised from the Bank of Japan. The Omi Bank also joined it. But the 15th Bank was too big to combine and decided to resume business itself. The Soda Bank in Yokohama was united with the Yokohama Koshin Bank with the approval of their depositors.

The depositors were repaid 55 per

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cent. of their accounts by the Soda Bank and 66.9 per cent. by the Omi Bank, although deposits of not more than 100 yen were repaid in full. There are at present only 12 banks not readjusted as yet, and their total deposits amount to 58,000,000 yen, which is about 18 per cent. of the total deposits of the thirty-seven banks that were in suspension.

Besides, 113 banks suspended payment since the financial crisis in 1920, of which 38 banks have made arrangements with the depositors.

For reducing the concentration of deposits, the Government adopted a measure by which national bonds were issued to the amount of 150,000,000 yen under its financial programme for the fiscal year 1927-1928. Another means taken for this object was the granting of a loan of 140,000,000 yen to public bodies in prefectures, municipalities, towns and villages for converting their high interest loans, that of 80,000,000 yen as low interest funds, that of 50,000,000, yen as raw silk protection funds, that of 30,000,000 yen as fertilizer funds and that of 50,000,000 yen as business funds for traders and industrialists, in order to relax the tightness of money in the provinces. Still another way was to induce the large banks holding plenty of funds without means of good investment to subscribe largely to debentures of the special banks. In consequence, these debenture issues increased remarkably since July, 1927, and for that year, the total issues reached 110,000,000 yen in excess of those in 1926, and for the first two months of 1928, they gained 92,000,000 yen over the same period, 1927. These funds have been scattered over the country. In the meantime, the Bank of Japan lowered its rates, and in the money market interest became considerably lower for sound bills. Securities generally improved in price, including national and local bonds, debentures and shares, since last year, and the large banks being unable to find as many bonds for subscription as they wished, had to send money to America, where they purchased Japanese bonds.

Foreign trade showed great excesses of imports over exports in 1923 and 1924, following the earthquake. But in 1925 the unfavourable balance fell off with decreased effect from the earthquake. Still it amounted to 350,000,000 yen for the year. In 1926, the figures increased again to 440,000,000 yen, but in 1927, they stood at 290,000,000 yen, losing 150,000,000 yen from 1926. In the general receipts and payments account other than foreign trade, Japan always has had more to receive than to pay since the World War, and the balance received for 1927 was between 150,000,000 yen and 180,000,000 yen, which being substracted from the excess of imports over exports for the year, the latter was reduced from 290,000,000 yen to about 100,000,000 yen. Even 290,000,000 yen was the smallest reached since 1920 and shows a marked improvement in Japan's foreign trade condition.

For 1928, the yearly balance of foreign trade is considered likely not to much exceed 200,000,000 yen, for the excess of imports over exports for the first three months was 37,000,000 yen under the figures for the same period, 1927.

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Heliolatry and Religious Ideas

By K. Tsuda

IS it not necessary for us to look over the past and consider how human beings thought in ancient times of the power of the Sun, and how ideas changed with the progress of civilization among them? Ideas which are useless to-day, were necessary and beneficial in old times, and when we know about their history, it will furnish some interesting information to be considered by us to-day as well as in future. I have collected some materials on the basis of which I wish to discuss something about heliolatry and the development of religious ideas.

One of the most remarkable gods in the world of gods in ancient Egypt was Ra, the Sun God, praised in the Book of the Dead from beginning to end and was called the king of all gods since the Fourth Dynasty, the Egyptian kings since the Fifth Dynasty (about 2,600 B. C.) writing in official documents and monuments that they were descendants of the god.

The God Ra is shown mostly in the form of a hawk crowned with a Sun disc or halo, or a human body and a hawk head, crowned with a Sun disc. The disc is not simple and is accompanied by a snake head in most cases, sometimes the snake head being so extended as to coil round the tail. The God Ra was thus formed of a snake and a hawk. Why did the latter come to be considered as the form of the Sun God by the Egyptians? The snake's coiling in a circle and the hawk's soaring high in the sky in the bright Sun light were perhaps considered by them as related to the Sun. This form changed to a winged Sun and was then personified nto one with a human body and a hawki head.

The God Ra often carries a symbol of life, which was called Ankh, or Life. Light and Life were the divinization of the god, and as they contain health, wealth and knowledge, it means the almighty god. This god was not one of popular belief, but one chiefly of state and the ruler's worship, which is evident from ancient Egyptian papers, figures and inscriptions.

The Sun God of ancient Babylon was called Shamash, which was mostly carved in cylindrical seals or monuments, about 2,500 B. C. It is entirely humane in form, although some have flames rising from the shoulders. The most famous are a tablet of Hammurabi's code of laws, in the Louvre Museum, France and a stone monument in the British Museum. The former shows God Shamash being prayed to by King Hammurabi. This god carries the Sun and a stick and flames rise from his shoulders. The tablet is 8 or 9 feet in height. The code is engraved all over the space beneath the image of the god. The chief object is to show King Hammurabi receiving the code from God Shamash. The stone monument in the British museum has an image of the god in the same form, but without the flames. On a pedestal before the seat of the god rests the Sun and a sword point cross and a wave-line cross are entwined. In front of the Sun stands King Nabu-aplu-iddina worshipping God Shamash, led by a priest

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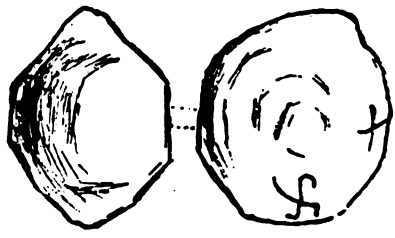
and followed by a goddess.

These two monuments tell of the intimate relations between the Kings and Sun God Shamash.

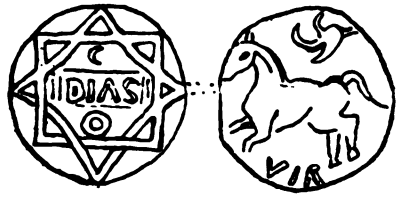
In the ancient times of Greece, gods of the solar system were popular, too. An image of Apollo, which Cesnola dug out in Crete Island, shows that he moves in the sky on a four-horse chariot. The wheels have four swastikas 卐 and a shield carried by Apollo is round, which is considered as a symbol of the Sun (Cesnola, "Salaminia," P. 240, quoted by Wilson in his "Swastika," report of Smithsonian Institute 1896). That 卐 is a symbol of the Sun was already believed by many scholars and its distribution in nearly all parts of the world also is a plain fact. In ancient Greece, it seems to have been used extensively, for it is left in different things found to-day, of which we can find most in the globes of god images and in earthenware patterns. It is shown in diversified ways, of which only one is shown in the abdominal part of god images and many are arranged in a line, or it is inserted in figures.

A study of Christian art, and more especially art in mediaeval times, will show many pictures of the personification of the Father's idea shown over the figures. The "Annunciation" by M. Schongauer shows the Holy Mother Mary's conception, inspired by God. It is a depiction of the Holy Spirit being conceived in Mary, and rays of light shine around the Father, and shine directly upon the head of the Mother, about which doves descend. The idea shown in this picture is not heliolatry, but it represents the descent of the Holy Spirit by the rays of the Sun.

In Japan and China, the Sun was customarily a direct object of worship once in ancient times, but no Sun god images were made. There were, however, symbols of the Sun found in these countries in remote antiquity. It is unknown for what objects copper vessels, dug out of Japanese tombs in these old times, were used. But they are evidently symbols of the Sun, inferring this from a 卐 on a Greek spindle, a symbol on a Briton coin and many other similar examples.



A Greek Spindle.



Briton Coin (About one or two centuries B. C.)

A Copper Vessel Dug Out in Shimo-Unoreimura, Kishiki-gori, Suo Province. (About 1/2.5 of the actuasize) Held in the Tokyo Imperial Museum).

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In Buddhism, some Buddhist images carry a symbol of the Sun, and the most significant of these symbols is the mark of triangular wisdom, which shows a 卐 of three flames in a triangle, enveloped in the flames for the outer sides, except the base, with another 卐 on the vertex. It is called the *issai-nyorai-chiin* (the symbol of perfect wisdom of Tathagata,) signifying the Buddhist world of equality, smoothness and perfection. In Christianity, too, the symbol of a 卐 in a triangle is looked upon as sacred as representing the Trinity. In Buddhism and Christianity, therefore, a symbol of the Sun is used as a light against dark and as brightness against obscurity. This is a general idea common in Buddhism, Christianity and all other religions.

Buddhist figures must be said to be the perfection of salvation synthesizing the above idea most philosophically and religiously. In order to give a full explanation, it would be necessary to discuss all Buddhist figures, and when we think simply about general figures of Sakya and Amitabha, it may not be difficult to closely suppose it. Before those of Sakya were made, the *rinpo* (wheel) was worshipped as *tenpo-rin* (turned wheel), and later, figures were made, turning the wheel before the breast. The wheel is a symbol of the Sun. But it is not simply a symbol of the Sun, but one indicating the religion of Sakya and later it developed into the light of wisdom. The *Kanmuryoju-kyo* (Sutra of Eternal Life) gives the fixed abode of Sakya as Sacred Eagle Mountain, but it must have been his temporary abode in a traditional land, in which he attempted to teach the eternal truth, and ideally, it must have been the world of omnipresence and of boundlessness, evenly illuminated by the light from the forehead of Buddha. Amitabha made his appearance from this bright world for the relief of all peoples.

In India no images of Amitabha seem to have been made in old times, for none has been found among works of Buddhistic art in the early age of India. They came to be made later in China. At first they were exactly the same in form as those of Sakha. As time went on, the peculiar form and features of Amitabha were made, and two Bodhisattva of Kwannon and Seishi were fixed as gods attending him. It was most popular in the To dynasty, after which it was imported into Japan and was most popularly believed in, in the Fujiwara period, when it was known as the salvation Buddha of Amitabha, who was shown in brilliant gold descending to this world riding on clouds and emitting the light of relief, followed by Kwannon, Seishi and many other sacred disciples of Buddha, in order to conduct those seeking salvation to Paradise.

Summing up the above remarks, it may be considered that as a religious idea given by the Sun, its light, power and mercy were worshipped directly at first and then some living and invisible power was personified and worshipped. As civilization advanced it produced in the world some very complicated power, which was superhuman and mystic, and God was the divinization of this mystic power. Amitabha is a God so divernized and the Sun light became simply a mark showing his body and features. When this religious idea advances further, such figurative manifestation will be considered unnecessary and the existence of gods will become conscious to the people purely spiritually; in fact, it seems that there is already that tendency existing at present.

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Yellow Covered Books

(2)

By F. Yamazaki

THE ancient *kibyoshi* (yellow covered books) were divided into the following four kinds:

(1) books of true descriptions of social aspects,

(2) books of funny stories, written on the basis of old fairy tales and traditions,

(3) books chiefly about political affairs,

(4) books on current events.

Of course, all had humour as the keynote. Besides, there was another kind, which treated more seriously subjects of true events.

To mention some specimens of these books, (1) are the *Kinkin-sensei-eiga-no-yume*, written by Koikawa Harumachi in the fourth year of Anyei (1775), the *Kusunoki-mudaiki*, written by the same author, in the 8th year of Anyei (1779), and the *Nagaiki-mitaiki*, written by Hoseido Kisanji in the 3rd year of Tenmei (1783), (2) are the *Oya-no-kataki-utsuya-haratsuzumi*, written by Hoseido Kisanji in the 6th year of Anyei (1777) and the *Chikagoro-shimameguri*, written by Ichiba Tsusho in the 9th year of Anyei (1780), and (3) the *Bunbu-nido-mangoku-doshi*, written by Hoseido Kisanji in the 8th year of Tenmei (1778) and the *Tenkaichi-men-kagami-no-umebachi*, written by Torai Sanchi in the 1st year of Kansei (1789).

Let me tell you the outlines of a few of these books.

The Kusunoki-mudaiki:

There is a historical record that in ancient times Kusunoki Masashige, the great loyalist of the Southern Dynasty, read a book of prophecy, written by Prince Seitoku, which is kept even to-day at the Tennoji, Osaka, as a treasure, and learned that there would be another flourishing period for the Imperial Family. The *Kusunoki-mudaiki* is a parody of this historical event.

Kusunoki Yorimasa (Yorimasa was a famous general of the Minamoto family, and he was combined with Kusunoki in the name) read, it is written in the book, a book of prophecy in the Shoto Temple (this Buddhist temple was situated near Yoshiwara, Yedo, and noted for its maple-trees; in the Yedo period, many people used to visit the gay quarters on the protext of viewing the maple-trees of the temple, so, when the name of the temple was mentioned, it reminded people of something funny), and learned that in the reign of the thirty-three thousand three hundred and thirty third Emperor bonito would first appear in the market for the new season on or about December 20, but would so dear as about 880 *ryo*, and the fish-monger would not respond to 500 *ryo* bid by his customers. The Yedo people greatly prized the taste of bonito, when it first appeared for the new season in March, buying it at about a *ryo* per piece. But in May the price declined to only about 150 *mon*, the *ryo* was equivalent to 10,000 *mon*). Also, that *yotsude-guruma* (a vehicle) would be invented, and the rider urging the drawer, would pay extra as the price of the oil. (In the Tokugawa period the citizens

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took *yotsude-kago* (a palanquin), and urging the carriers, paid extra as the price of a drink. This funny prophecy accidentally guessed the invention of the rikisha in the Meiji era). Everybody would become *geisha;* geisha girls were small in number in the Tokugawa period, while there were numerous prostitutes. But in the Meiji era, the former outnumbered the latter. This prophecy also was right. Old men would indulge in dissipation and old male and female *geisha* become popular, while young men would behave well. From this it may be imagined that in the Tokugawa period the young men were dissipated. To-day there are many bad old men, which the prophecy surmised well, too.

There are many other funny prophecies and it is interesting to note that most of them came true.

The *Oya-no-kataki-utsuya-haratsuzumi:*

In a fairy tale every body known, on Kachi-kachi-yama the Rabbit killed the Badger, avenging the death of the old woman, his patron. The child of the Badger having grown up, had designs upon the life of the Rabbit, who hearing of if, ran away to Yedo and concealed himself there. But he was traced and discovered by the Badger and was killed by him, who cut him in the middle. Strange enough, the upper part of the Rabbit's body changed into a black bird add its lower part into a white bird, and the two birds flew away. Later, the black bird was called *u* (cormorant) and the white bird *sagi* (snowy heron), dividing the name of *usagi* (the rabbit) into two parts and the birds each assuming as a name one part, to signify that they grew out of the Rabbit cut into two.

The *Bunbu-nido-mangoku-doshi:*

Matsudaira Sadanobu, a *rochu* (premier) of the Tokugawa Government, encouraged literature and military arts among the samurai, but the too strict caste system existing then made it impossible for them to get advancement in position or an increase in salary even on being well trained in these arts. The book satirizes it.

Lord Minamoto-no-Yoritomo called Hatakeyama Shigetada, one of his chief retainers, and said to him:

"Many daimyo are too accustomed to peace and neglect military preparations. You enumerate who are interested in literary arts and who in military arts, will you?"

"Very well, my lord!" Hatakeyama replied, "there may be few, who are equally interested in both arts, and most people may be interested either in literary arts or in military arts. Besides, there may be many, who are idle, and interested in neither. I'll divide them into three parts and show you the list."

Hatakeyama invited the daimyo to a social gathering at the Hakone Hot Springs and tested them.

Those who had a knowledge of the tea ceremony, flower arrangement or *haikai* (or *hokku*) composing or were fond of keeping birds were classed as interested in literary arts, and those who had a liking for *go* or *shogi* (chess), or angling or archery, as interested in military arts.

After that, a list by this classification was made and presented to the Lord, who summoned those idle daimyo whose names were not on the list, and scolded them for their idleness.

From this classification it seems that all the samurai of the Tokugawa days did

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not seriously study literature or military arts in a true sense, and it may also be seen that the writer of this book made light of the official policy.

While the favourite subjects of the *share-hon* (comic books) were true stories of the gay-quarters, those of the *kibyoshi* (books of yellow cover) were true stories of social aspects.

These publications became extremely popular among the Yedo people as *senryu* (witty epigrammatic poems) were, pleasing the reading circles of the day. These were products of the citizens, who were very witty.

Some specimens of (4) are the *Yedo-umare-uwaki-no-kabayaki*, written by Santo Kyoden in the fifth year of Tenmei (1785), the *Ogaminsu-nio-san*, written by Shiba Zenko in the 1st year of Kansei (1789) and the *Kyan-taiheiki-muko-hachimaki*, written by Shikitei Sanba in the 11th year of Kansei (1799).

The *Yedo-umare-uwaki-no-kabayaki:*

Adakiya Yajiyemon was a rich merchant in Yedo. He had a son called Enjiro, whose ambition was to be a lover.

The first qualification of a lover was to sing songs. So, he earnestly practised *naga-uta* singing.

The next thing he did was the tattooing of twenty or thirty names of women, whom did not know, on the arms, which he was told was another qualification of a lover Still another qualification was to have a sweetheart visiting uninvited her lover's and forcing herself into his house as his wife. So, Enjiro gave 50 *ryo* to the singer O-Yen, asking her to play the role of the visitor. She consented and visited his house. As he pretended to be out, she met his father, whom she pressed to take her as his son's wife. In the meantime, Enjiro concealed himself behind the screen and spoke to one beside him in such a way as if it were an annoyance to him to have such a visit: "What unexpected trouble a lover has!"

He wished to make this the talk of the whole city. He had it written and the writing manifolded on *kawara-ban* (a copying device used then). He had the copies sold in the city by hawkers, each of whom was paid a *ryo*.

He heard of a lover frequenting the gay quarters and often being envied and thrashed by youths there. So, he had himself beaten by youths in Yoshiwara, paying them for the trouble.

The next thing he did in qualifiying himself as a lover was to have himself disinherited by his parents. He asked for their permission and forced them to grant it for a limited period.

Then, he had a geisha worshipping daily at the Kwannon Temple and walking a hundred times in front of it in token of devotion, praying to the Goddess for his reinstatement as soon as possible. For this he paid her money.

He was also told it was necessary for a lover to commit double suicide with his sweetheart. So, he engaged a prostitute to run away with her. He paid her master for it. She stole out of the brothel by breaking the lattice-work. The master did not stop her, but sent her and her patron off, saying: "Be careful and run away quietly."

He and the prostitute came to Mukojima, which was fixed as the place of heir double suicide, when they came across a highwayman and were stripped to the skin.

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He learned a lesson and thereafter took to his business seriously.

The highwayman was one of the clerks in his house and was sent by his parents to give him a lesson.

This book became famous, as the hero was modelled after Izumiya Taishin, a crazy seeker of publicity, and Eijiro Kimura, a priggish Japanese classical scholar.

The *Ogamimasu-niosan* was written of the succcessful *kaicho* (the placing of a Buddhist image on view) of the Two Deva Kings at Himonya near Yedo, attracting thousands of worshippers.

The *Kyan-taiheiki-muko-hachimaki* was written about a scuffle between the firemen of the First and Second Fire Brigates in the previous year. The book so irritated these firemen that some of them attacked the house of Samba, the author. But they were arrested and imprisoned, and Samba was handcuffed for fifty days. The book won more popularity on account of this event.

(To be continued)

Peonies blooming in Hibiya Park, Tokyo.

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Japanese Canned Crab

CRABS and salmon are important products of the northern seas and are canned and exported to the world's markets. The Japanese stand geographically in a most advantageous position for exploiting these products. They early took interest in catching and canning them, and there are several Japanese fishery companies established for this, of which the Japanese-Russian Fishery Company Ltd. is the largest and soundest, presided over by Mr. S. Tsutsumi, the Managing Director being Mr. R. Danno Having a cannery in Kamtchatka, the company cans crab on a large scale.

The canned crab reaches a yearly value of 18,000,000 yen. They are exported to different parts of the world, besides to Japan. Being well packed and delicious in taste, they are so much in demand abroad that the best is exported, the Japanese themselves being satisfied with what is left.

The following table shows the goods produced and exported for the past several years:- –

Year	Production	Exportation	Consumption in Japan
	Boxes	Boxes	Boxes
1921	78,336	45,250	33,086
1922	103,915	76,500	27,411
1923	131,097	101,235	29,862
1924	214,621	152,327	62,294
1925	203,620	121,125	82,495
1626	397,905	276,881	121,024
1927	483,200	?	?

The crabs used for canning are called *taraba-kani*, the biggest of the species, each being 3 to 4 feet in length and up to 8 lbs. in weight. Until a few years ago they were caught along the north coast of Hokkaido and the coast of Saghalin and the Kurile Islands much to the satisfaction of the Japanese canners. But they gradually left these places for the Sea of Kamtchatka and the Sea of Okhotsk. Usually, the fishing season runs for about four months, beginning at the end of April and ending at the beginning of September. The fishing net is unlike a common net and is called *kani-ami* (crab-net), which is so made that crabs entering it are caught in it and cannot escape, as they are tangled up. It is laid at the depth of 25-32 fathoms 10-15 miles off the coast and is hauled up after five or six days. It is taken into the fishing boat with the crabs. There are tens of hundreds of them laid and hauled up daily. The crabs are taken to the shore and are at once taken out of the nets and sent to the canneries, which immediately them.

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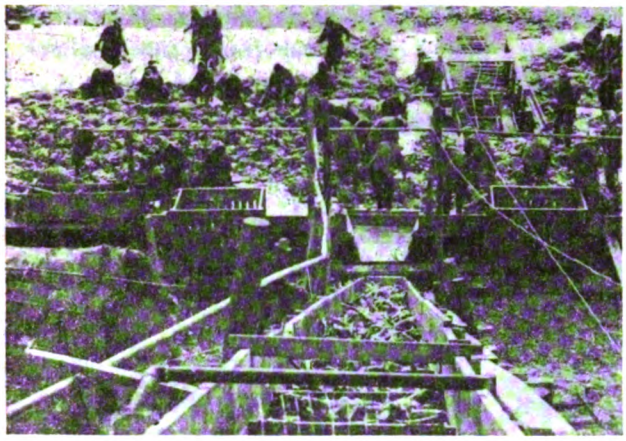
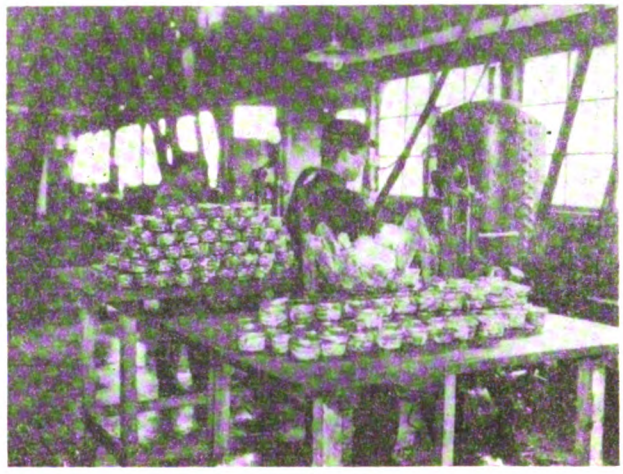


Initial preparations in getting the crab bodies ready for canning; sending the legs by escalator to the cannery.

The work of taking the crabs out of the nets is done by hand, and it takes much more time than is supposed by outsiders. The process of all the canners from this work up to the canning is done entirely by hand. This fact is one reason why canned crab is higher in price than canned salmon and other fish. The second work is to strip with a rake the carapace of the crabs, just taken out of the nets and still alive. This may seem rather cruel, but such quick treatment is thought essential for preserving the freshness. The third work is to boil the crabs alive, after which the flesh is taken out of the body, legs and claws and is washed, which constitutes the fourth and fifth steps. The sixth is to take the weight of the flesh and the seventh and final stage is to can it.

The flesh is classed into that of the legs, claws and body, of which the best is of the legs, the next of the claws, that of the body being of the third class. Canned crab is graded according to the proportion of these three classes. There are four grades, namely, fancy, choice, fair and flake grades. The fancy and choice grades contain the leg flesh and a little of the claw flesh, and the fair and flake grades the body and claw flesh. For making these grades, the flesh is mixed in fixed proportion, and the mixed flesh is weighed, after which it is laid carefully on a sheet of parchment paper in the can and is wrapped up in it. The wrappingwith parchment paper is a special feature of Japanese canned crab. At first, the



The vacuum process in the canning of the crab meat. One of the crabs is shown for comparison in size.

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paper was not used, and the flesh was canned direct. Then it presented black spots, due to action produced in combination with the tin; and this injured its appearance. Afterwards, the parchment paper came into use, which prevented completely the black spots. The using of this paper seemed a simple idea when devised, but when it was carried out, it proved so important and beneficial that it is not an exaggeration to say that it was the chief factor that brought about the present prosperity of the canned crab industry.

Another characteristic feature of Japanese canned crab is that the can is varnished inside. This, with the use of parchment paper has proved an effective preventative of the black spots.

The process in canning differentiates that of canned crab from canned salmon and other fish. But after that there is no particular difference.

The Japanese canned crab industry is plentifully supplied with material and operates with very good methods. Moreover, its product is subject to strict and repeated inspection by testers before shipment, who judge the quality of the contents by tapping the cans on the outside. These guarantee Japanese canned crab against any complaints against spoiling and short weight from foreign consumers.

This reliability in combination with the deliciousness of the product have won a good reputation in the international market, where it holds a strong footing among its rivals.

Funeral services for Mr. Kihachiro Okura, retired baron and famous business magnate, on April 28, at the Okura Art Museum.

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Fortune's Wheel

A Novel

By Santo Kyoden

(This novel was first published in the first year of Bunka (1804). Santo Kyoden, the author, had previously used to write comic stories, with scenes laid in the gay quarters chiefly. In the second year of Kansei (1790), the writing of such books was prohibited by the Tokugawa Government, as they were considered detrimental to public morals. Kyoden therefore turned to the writing of romantic stories. Fortune's Wheel is one of these stories written by him in the earlier part of his new novelist's career. He is one of the representative writers of *kibyoshi* (books of yellow cover), or comic books, and also one of the greatest novelists in Japan, being compared to Kyokutei Bakin, in the latter part of the Yedo era.)

I.

Kitsunai's Child Carried Off by an Eagle

The reign of the Emperor Komatsu, the one hundred and first emperor of Japan, took place when the Imperial Family was practically powerless and the Ashikaga shogunate held complete sway. The state administration was in great disorder, and robbers swaggered everywhere in the country, causing great disquiet to the people.

In a mountain village of Shiga in the province of Omi, at this time, there lived a smith called Kitsunai. He had an old mother, a wife, and a child. He was diligent and never neglected his work.

Yet he was ill-starred and so poverty stricken as to be straitened for food. His mother was about 80 years old and blind and his child was a pretty girl of four years. The mother of this child died soon after her birth, and her present mother was her stepmother, whom Kitsunai took as a wife, as he feared he could not serve his mother well by himself and without the help of a wife. She was of a very good disposition and devoted herself to his mother as faithfully as did her husband.

The old mother liked *sake*, and the couple gave her fine *sake* every day at the sacrifice of their own food, so dutiful were they to her. The wife did not curse their poverty in the least. While she was so attentive to the mother, she was as much attached to her stepchild as if she had been her own child.

One year at the end of October Kitsunai had a return of an old complaint and was in bed for about thirty days, without being able to attend to his work.

Meantime, the family ran out of food. There were no savings to buy it with, and not only the bed-clothes for protection against the cold but even the household furniture, left undisposed of, were sold and with the proceeds *sake* was bought for the old mother, of which the couple were mindful even in this dire poverty.

Soon, there was nothing to sell and no *sake* could be bought for the mother. Kitsunai was much troubled about it.

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The wife could not bear to see him so dejected. She took off her lined clothes leaving only her underwear on. She shivered with cold, but bore it.

"It is unseasonably warm this year and I am perspiring," she said as she went out with the clothes, which she pawned for a pittance of money, with which she bought *sake* for the mother and rice-cake for the child.

Cheerfully she offered this *sake* to the mother, when the child seeing her, cried, "You are naked, mamma!"

She placed her hand to the child's mouth so as not to let her utter any more, lest it should be heard by the blind old mother.

But it was too late, for the mother quickly perceived something was wrong, and crawling on her knees from behind the screen, she approached Koyuki, the wife, and tried to feel about her, when she had got her husband, who sat beside her, to take off his upper garment and had herself slipped it on.

"How can I be naked in this cold weather!" she said and approached the mother, letting her feel about her.

But the mother doubted and said: "I am anxious about something which you said in a low voice to Koyuki, Kitsunai. Come here."

Koyuki hastily took off the upper garment and returned it to her husband, who put it on and sat before the mother, who felt about him.

"You are not naked, either," she said with a puzzled expression. "Come here, Koyuki, and sit with Kitsunai, side by side."

Koyuki hesitated, but the husband making a sign with his eye, half took off the upper garment and put it on his wife, so that one garment was worn by the two.

"I'll stop drinking *sake* from to-morrow. Don't give me any more," the mother said, as tears fell down her cheeks.

"What makes you say so, mother? Did the *sake* not taste well?" the couple said together.

"No, no. I do not mean anything about the taste of the *sake*," she replied, keeping back her tears. "How unlucky I am to have become blind at this old age and to be unable to see the face of my dear grandchild and to give you so much trouble. It is too expensive for me to drink *sake* daily at a cost of 100 *mon*. Moreover, I have been just awakened to the fact that the *sake* so kindly given me in the past was bought at the sacrifice of your food and clothing. I do not care for *sake* or even to live in this world. I prefer to go to heaven as soon as possible rather than to live longer and cause you more trouble."

Seeing his mother's grief, dutiful Kitsunai was heavy-hearted. But he kept in his tears and forced a laugh, saying:

"You are mistaken, mother. Poor as I am, I am trained in a trade and it is not so hard for me to offer you regularly *sake*. Do you think me so little to be depended upon? I'll show you how much money I have."

Turning then to his wife, he said: "Jingle the money, Koyuki, and ease the mind of mother."

So saying, he made a sign with his eye. The wife saw his meaning and seizing some keys lying nearby, jingled them by

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the side of the mother.

"We keep so much money. Don't be anxious, mother," she said, "and drink the *sake*. We are not telling a lie. Let me warm the *sake* and drink a cup."

The old woman looked relieved at these words and took the *sake* to her heart's content, after which she slept at midnight.

One day Kitsunai was absent, as he went to Otsu. Koyuki left the child playing alone on a straw mat spread in a sunny place at the back of the house, and she herself was massaging the mother in the house, when she heard a terrible rustling on the hill at the back. She wondered if it were a gale and looked out, when to her stupefaction she saw a big eagle coming down fiercely upon the child and seizing her, flying away. She was terrified and rushed out. She looked up at the sky and shrieked vainly for help, stretching out her hands, and standing on tiptoe. No one came, as the house was isolated. Without wings, she could not do anything, while listening to the child's faint cries. She clenched her fists and ground her teeth. At last she fainted. The old mother did not know what had happened, but was astonished at Koyuki's cries, and feeling her way, came out to the yard, where she stumbled and fell.

Shortly afterwards, Kitsunai came back, He was astonished to find his mother and wife lying on the ground. He lifted up at first the mother and found her safe. Then, he raised up his wife and was again astonished at finding her in a faint. He ran into the house and brought a restorative, which he gave to her. It took immediate effect and she recovered consciousness. She looked at her husband and wailed, "You were a little too late, a little too late! The child has been carried off by an eagle. Where is she? She was so pretty and clever. I was so glad of it and loved her so dealey. I looked after her as well as I could, taking delight in her healthy growth and waiting impatiently for her to grow up, forgetting how advanced I should be in years then. How unfortunate I am to have my darling child taken off by the malicious bird for its prey! What evil deed did I do in my previous life to pay such a penalty! Many parents part from their children forever through their death from disease. But ours is different. It is only a short time since I was relieved by her escape from smallpox and measles. Look there at the straw mat! She was playing happily on it only a little while ago, and still I can faintly see her smiling face there! Can you not find some means to recover her ?"

She was overwhelmed by her grief and uselessly repeated the same thing about her lost child.

Kitsunai felt as if his heart were breaking, as he had as much affection for the child as his wife. He could not utter a word and tears stood in his eyes.

The old woman, who heard the whole story, broke down in tears. "While I at this old age am still alive and want to hurry to the next world, my grandchild, whom we wished to live a thousand years, is meeting a terrible death," she lamented. "If the malicious bird so wanted human flesh, I would have willingly offered my own body to it for the sake of my grandchild."

Koyuki could not bear to see her mother and husband in such grief, and

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rose and attempted to throw herself into the old well in one corner of the yard. But she was stopped by her husband.

"Why do you attempt suicide? Have you become insane? Be careful!" he shouted.

"I have not become insane, my dear!" she replied, sighing, "but I must die, for I have no words of excuse to offer to you for allowing the child to be carried off, while you were absent. I am sure her real mother is resenting it in her grave. Let me die and go to the other world, where I will take care of the child, piling up stones in the children's purgatory. This is all I wish to say more in this world. Good-bye!"

So saying, she ran again towards the well, but she was kept back by her husband.

"You are right, my dear," he said, "but you seem to be rather thoughtless. Just calm yourself and listen to what I tell you. It is said that a dutiful man in China being obliged to attempt to bury alive his child through his desire to provide for his mother, obtained a treasure from the earth. Everywhere in this world there can be no difference in parental affection. How pitiful our child is! Yet when we think that as a member of our family has gone away we can better provide more food and drink for our old mother, we need not so much regret the matter. Your death will not bring back the child, but on the contrary, will make you undutiful to our mother."

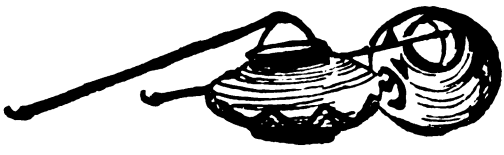
Thus he reasoned gently with his wife, aud she was at last dissuaded from committing suicide.

From the next day on Kitsunai occupied himself in searching for the dwelling-place of the eagle, and went from mountain to mountain, but he could not trace the child. On the fifth day he went deep into the mountain of Hira, when he saw something glittering at the bottom of a ravine. He went down and picked it up. He found it to be a precious stone, although he did not know its name. Gladly he took it home and sold it for a considerable amount of money.

This eased the family's life and the old mother was made more comfortable than before to the utmost joy of the couple.

There was then at Katata a famous eye doctor called Kaan Utsumi. He was a very able doctor, but charged too high for his medicines and treatment, which made him unpopular. Kitsunai and his wife thought it a good time to have the old mother treated by him, and took her to him. They paid the doctor handsomely and he treated her carefully, thanks to which she recovered her sight. The couple's joy knew no bounds, and the mother was very glad, too. The family again had a happy time. Their neighbours regarded the precious stone found by Kitsunai as a godsend from Heaven in appreciation of his filial piety.

(*To be continued*)



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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XII.

(Continued)

A follower of Hasekura's was baptized on the 24th. of the 9th. m. (November 15th.), receiving the name of Paulo Camillo. On the 22nd. of the 9th. m. (December 12th.) the Roman Senate gave Hasekura a diploma written in Latin which set forth that "the wise and virtuous Philippo Francisco Faxecura Rocuyemon was granted the rights of a citizen of Rome and the privilege of a councillor, inasmuch as he had come from a distant land as the envoy of Date Masamune, to offer homage to, and beseech the favour and protection of the Pope, Pastor of the Catholic Church, and Vicar of Jesus Christ, Son of God."

Thus the municipality of Rome treated this embassy as warmly as, or perhaps more so, than the previous one, that of the lords of Kyushu. But the Pope gave no decisive reply to the three requests made by the embassy.[1] The requests and response come to light in the Venetian ambassador's despatch dated January 7, 1616, which reads:

"The Japanese ambassador has departed. He begged His Holiness to receive under His protection Date Masamune as a sovereign prince who was on his way to ascend the throne of the Mikado, but to this the Pope answered that he would consult with the King of Spain before deciding.[2] From this we discover two things: first that he does not wish to grant the request, since it is fully to be expected that the King of Spain will be more inclined to make that kingdom a dependency of his own rather than the Pope's; secondly that he fears to offend the Catholic King by a resolution that it would be perfectly fitting for him to take. The second request was that the Pope should appoint a Catholic bishop for Japan, which was not done; and the third that he should send a number of monks to propagate the Catholic faith, to which the Pope replied that he would write to his nuncio in Spain and see what could be done. His Holiness, however presented the Japanese envoy with a thousand gold ducats and many ecclesiastical ornaments, some of which were very valuable."

How strong was the opposition of the Jesuits to this embassy, or more precisely to Sotelo their rival, may be judged from despatches of the Venetian ambassador dated October 31 and November 7, 1615, which read:

"What appears very singular in this matter is the dislike, not to say irritation, displayed by the Jesuit fathers on the arrival of this personage in European countries;

1. Meriwether maintains that this embassy was accorded by the Vatican a far less brilliant and honourable reception than the first one. (*Transactions, Asiatic Society of Japan*, Vol. XXI, p. 51),
2. Pagés states in his Histoire, Vol. I, P. 594 that Sotelo brought back with him to Nagasaki a reply to Masamune from the Pope to the effect that should Masamune be converted to Christianity, he would grant him his protection.

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they assert that he is not an ambassador of the Emperor of Japan, but of one of his subjects called Masamune. In a letter written by the Jesuits in Japan they maintain this embassy to be no more than a masquerade, and say that the Franciscans in Japan have companions of Masamune in his debaucheries.

"A Franciscan monk made a very able defence of the embassy, and said that his king being next in power and dignity to the Emperor, he would endeavour to supplant him and would then not only declare himself an obedient Christian to the Church of Rome, but would afterwards compel all other princes in his country to do the like. Most people here at Rome believe that there are other interests at stake at the bottom of this affair."

A letter from a Jesuit priest in Japan to the Jesuit General in Spain dated October 5, 1613, the manuscript of which was sent to Venice enclosed in one of the embassador's despatches above mentioned, throws some side-lights on this mission, though it may not be altogether trustworthy, and shows what efforts the Jesuits made to discredit the embassy. In this letter the following passage occurs:

"Luis Sotelo is sent as ambassador to Rome by a Japanese gentleman called Masamune, a subject of the King of Japan but lord of several provinces, with the ostensible object of requesting both His Majesty and His Holiness to send missionaries over here to preach the gospel in his dominions, but in reality with the hope of reaping great material advantages by the arrival of Spanish ships in his ports. Should the requests of the said ambassador be granted, great inconvenience may be expected, not only for us Christians, but for the Franciscans likewise, in that they have taken a leading part in this transaction. This is why the Jesuits out here have done all in their power during the last few months to prevent not only the embassy but also the voyage of Father Sotelo to Nueva Espana, and worked hard, though unsuccessfully to get him into their hands and send him to Magniglia (Manila?). I am now informed that, as his superiors could not prevent his going to Nueva Espana, they have told the Commissioner General of Mexico of the trivial source of the embassy and of the perils that may ensue if it be successful. For the Lord of Tenza (Tenka or the Empire?) and the prince his son do not wish the Franciscans to build churches; nay, the former has already written to the Viceroy of Nueva Espana, saying that it is not religion but commerce that he desires.[1] And we therefore fear with good cause that should any further mission of Franciscan monks land here, it might greatly exasperate the King against them and Masamune, whose real object in wanting the mission in his territory would then become too manifest. As the King is already very distrustful of the Spaniards, for reasons which we have explained to you before, he may be led to believe that there exists some ominous alliance between them and Masamune, and give vent to his indignation by causing the utter ruin of the latter, whose domains are entirely dependent on the good will of the King, who can deprive him of them as

1. This is quite correct. See Chapter XVII.

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well as of his life whenever he may deem it fitting so to do. I wrote to His Majesty with respect to the prudence and reflection that should be observed in dealing with this embassy, and now I do the same to you, so that, if needful, you may tell His Holiness, lest through lack of trustworthy information on the real objects of the embassy, an expedition may be sent over here that might endanger the interests of the Church and the authority of the Pope."

The jealousy of the Jesuits was so great and their disgust at seeing the prominent part taken by their rivals so pronounced, that later they went so far as to say that there never had been any embassy at all, but that the whole story was a fabrication of the Franciscans for the purpose of heightening the brilliancy of the envoy's journey. This is positively proved by documents in European archives and the contemporary sources of information, and the Jesuits' slanders and opposition seem to have had more or less influence.

Hasekura and Sotelo sent letters[1] dated Rome, January 6, 1616 to the Doge of Venice, in which they stated that they were extremely desirous of seeing Venice, but that, being unable to do so owing to lack of time and the inclemency of the weather, they begged to send in their name one of their suite, Father Gregorio Mattia, a native of Venice, requesting that he should be given a kindly reception in consideration of the affectionate regard of Date Masamune towards the Senate of the Republic. They affirmed that Venice was well known to the Japanese people and highly esteemed by them for its glory and virtue. They sent the Senate a small Japanese table as a gift. Sotelo in his other letter likewise expressed himself in the most flattering manner.

Mattia went to Venice bearing the letters and was received with great honour by the Republic. His expenses were defrayed by the Senate, who also presented him with a gold chain and a medal bearing the effigy of St. Mark. On his requesting it in the name of the ambassador, the Senate also granted him a silver crucifix and two silver lamps, worth 150 ducats, to be placed in one of the Catholic churches of Japan. Furthermore the Senate ordered the Venetian consul at Genoa to wait upon Hasekura when the latter should pass through that city on his return to Spain, thank him for the mission and do him honour in the name of the Rupublic. Mattia's reception and the Republic's gifts were gratefully acknowledged by the envoys in a

1. These two letters in Latin signed by Hasekura and Sotelo and another also in Latin of the same date from Sotelo are preserved in the State Archives of Venice. Hasekura's signature, besides being in Roman characters, is also set down in Japanese thus:

(*Here in Japanese characters*) Don Fillipo
Franc. Haxekura
ambasciotore
del Re di Voxu (Oshu).

Ludovious Sotelo.

The Japanese characters signify: "Hasekura Rokuemon, Don Philip, Nagatsune," below which his written seal is affixed. This signature seems to have been written with a European pen. His name in Roman characters together with the Latin letters were undoubtedly written by Sotelo.

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letter in which they said that their sovereign would learn of these occurrences as a happy circumstances to strengthen his sincere and eternal friendship and to promote the mutual relations of the two states, more especially since "direct communications would shortly be opened up between Japan and Europe."[1]

The envoys arrived in Genoa on their way home, following the same route by which they had come, and were lodged at the convent of Annunziata del Guastato. The Senate again gave instructions that they should be visited by four deputies and addressed as "Illustrissimi." The envoys afterwards called upon the Prince of Genoa.

Soon afterwards the envoys started on their return to Japan. In the 2nd. y. of Genwa (1616) the envoy's letter, which had been entrusted to an English ship, was received by Masamune.[2] It contained a request from the envoy that a ship should be sent to Nueva Espana, where he would arrive in the course of that year. Masamune again consulted with Mukai Shogen, the superintendent of shipping in the Bakufu and ordered his retainer Yokosawa to build a large vessel at Sakai, Senshu. From that port the ship sailed in the 8th. m. of the same year for Nueva Espana going by way of Luzon. To the viceroy of Nueva Espana Masamune wrote a letter, saying that he had sent Sotelo the Bateren and an envoy to the King of Oku Namban (Spain) with the consent of the Japanese Shogun, and that he was despatching a ship to America in accordance with the request of Sotelo who would return there in the course of that year. It would be desirable, he went on to remark, that arrangements should be made for the yearly sailing of ships to Nueva Espana, for there was no doubt that the King of Spain's charter would be obtained. Another letter arrived for Masamune from Sotelo in the 8th. m. of the 4th. y. of Genwa. The probability is that they were delayed somewhere in Southern Europe or America, waiting perhaps for a ship or favourable weather.

The embassy arrived in Nueva Espana in the 3rd. m. of the 4th. or 5th. y. (1618 or 1619),[3] and at Acapulco met the ship which had come there from Japan. On the 20th. d. of the 6th. m. the envoys reached Luzon, and, after a sojourn of some time for the purpose of fitting out the ship, they—with the exception of Sotelo who remained at Luzon—sailed northward, touched at Uraga, Soshu, and arrived at Tsukinoura, Oshu, on the 26th. of the 8th. m. of the 6th. y. (1620).

NOTE:—The date on which the envoy and his suite started from Europe is not stated, but it was probably in the 3rd. or 4th. y. of Genwa (1617 or 1618), taking into consideration the fact that their journey to Europe had occupied about a year. Where they were and how they fared during the years, the 2nd. and 3rd. of Genwa (1616-7) are unknown, but it may be supposed that they spent this time in travelling in European count-

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1. This letter, which is written in Latin and dated Genoa, February 24, 1616, is also extant in the State Archives of Venice. It is signed as followed:
(*Signed in Japanese, with a seal-mark below.*) Don Fillippo Francisco
Facicura Rocoiemondono (*sic*)
Ludovious Sotelo.
2. This letter is mentioned in the Date family's record, but its contents are not stated.
3. Sotelo is chronicled as having been at Manila in 1618.

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ries. The diary of the ambassadors extraordinary (Iwakura and others) remarks: "We were informed that the portrait of a Japanese envoy was kept in a museum in Holland: that the envoy in question came to Venice by a Portuguese ship from Lisbon, had an audience of the Pope and, after a stay of a few years, journeyed by land to Holland, on board a ship of which country he embarked for his homeward voyage." Whether the envoy referred to above was Hasekura it is impossible to ascertain. The dates of Hasekura's arrival in Nueva Espana and at Luzon respectively are taken from his letter home, dated Luzon, the 22nd. d. of the 6th. m. (th · year is not stated, but it was probably the 4th. or 5th. y. of Genwa (1618 or 1619), in which he states that he cannot return before the 6th. m. of the following year, as he has to remain at Luzon for the purpose of buying goods and of building a ship. This, the only autograph letter of Hasekura extant was bequeathed to his descendants, and is now kept in the possession of the Date family at Tokyo.

The envoy's suite on starting for Europe had told the people of the port that on their return they would fire a gun out at sea, and asked that a similar salute should be fired on shore and a ship sent out to meet them.[1] Seven years had elapsed since then, but on arriving off the coast the gun was fired and the people on shore did as they had promised. The envoy's suite was reduced from 28 (according to some accounts, which perhaps include foreigners, 60) to 12; and some of the servants and sailors had deserted or died abroad. Hasekura came back safely, bringing with him the reply, Pope Paulo V's portrait, three swords (called Roma Ken) large and small, together with his own portrait, the letter given him by the Roman Senate, a picture of the Madonna &c. Those who heard the envoy and his followers speak of the foreign lands they had visited marvelled greatly.

After his return, it is said, Hasekura told Masamune that the people of Namban (the Philippines) were very weak, and that it would be as easy to defeat them as to break a rotten stick. Masamune wished to attack them as he had intended, but there were obstacles in the way. Christianity was now more strictly prohibited than ever, and communication with foreign countries was unsettled. Under these circumstances he considered it would be difficult to transport troops and stores to so remote a country, and abandoned his first scheme of foreign conquest, though he had successfully fulfilled his ambition of sending an envoy abroad. In his old age, regretting that his first great scheme had come to naught, he wrote a poem to express his thoughts.

Meanwhile he began expelling Christians from his territory or executing them by order of the Bakufu. Father Carvalho is said to have been put to death at Sendai in the 9th. y. of Genwa (1623). "Masamune", says Crasset in his Histoire de l'Eglise du Japon, "was then powerful in Oshu, and by sending an envoy abroad aroused suspicion among the people that, in alliance with the Pope, he intended to

1. It is stated in *Kinjo Hion* that Yokosawa Shogen, who had sailed to America to fetch Hasekura thence, died abroad, but this is proved incorrect from the following documents. When Pope Paulo V proclaimed a year of Jubilee on June 12th., 1617, the proclamation was sent to the Catholics of several provinces in Japan, who responded with acknowledgements, all dated 1621, to Rome, six of these acknowledgements being still preserved in the Barberini Library at Rome. One of them, dated 14th of the 8th. m. of the 7th. y. of Genwa (1621) and written both in Japanese and Latin is signed by seventeen Catholics of Oshu and Ushu. (Lithographed facsimiles are reproduced in the Sigaku Zassi, Vol. II, No. 10: Tokyo, 33rd. y. of Meiji) Amongst the names appended are to be found those of Goto Ioan (Magobyoe) one of the principal retainers of Sendai, and of Yokosawa Hoguen (Shogen) (Alonso) who, it is to be conjectured, must have returned with Hasekura just a year before.

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become the ruler of Japan. To dispel this suspicion and counteract opposition he rigorously persecuted the Christians."[1] Sixteen years after the envoy's return, in the 13th. y. of Kwan-ei (1636) Masamune died at the age of seventy. When the doughty old warrior was visited in his sick-bed by the Shogun Iemitsu, he said: "I am grieved at dying in my bed." He then gave this parting advice to the Shogun: "Everywhere there is peace now, but no one knows how long it may last. Men must be prevented from lapsing into weakness. Take heed of what I say."

Bold and ambitious as he was, Date Masamune cast his eyes abroad and sent his envoy to distant lands to open foreign intercourse, or with a scheme of conquest in view. But unfortunately his aspirations and schemes were nipped in the bud by the conventional and time-serving policy of the Bakufu. His remarkable designs, his memorable deeds were for long not generally known, owing to the dread which people had of speaking of them after the prohibition of Christianity and the check put on foreign intercourse. Before that time our country had always taken an active and offensive attitude, whilst other countries remained passive and on the defensive. As a matter of fact we were then sufficiently strong to have seized and held territories in Oceania or America. Though several hundred years have since elapsed, one cannot think of those days without a pang and regret.

HASEKURA AND SOTELO

It will have been observed that the embassy consisted of two members, a Japanese and a foreigner, the latter being also entrusted with a mission by the Shogun, but that Hasekura was nevertheless regarded as the principal of the two envoys and Sotelo as merely an interpreter or guide, more especially at the European courts.

The Venetian ambassador at Rome thus describes the appearance of Hasekura and his suite:

"He is a man of rather low stature, stout and dark of complexion. He is about forty-six years of age. With him he has a retinue of twenty seven persons, all looking uncommonly like their master."

There is more minute description in a document from the Archives of Genoa, which reads as follows:

"All those Japanese, save one, were of low stature, of yellowish, almost olive tint, with small eyes and little or no beard. The dress of the ambassador consisted of a gown almost reaching his feet but not very full, made of black velvet, and above it a much shorter one with short, wide sleeves, made of black silk; yellow silk stockings; leather shoes resembling a glove, that is with the great toe incased separately from the rest; a black felt hat on his head. The other Japanese were dressed in the same fashion but not so richly. The ambassador and his suite wore their hair close-shaved on the top of the head, but so long on the temples that they dressed it up at the

1. That Catholicism was then prevalent in Oshu and its vicinity is proved by letters sent to the Pope by believers in Oshu and Ushu, as noted above.

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back and tied it with a piece of silk cord after the manner of a pigtail. In his belt the ambassador carried a kind of scimitar about two inches long;[1] which the Japanese call "katana." His followers wore a weapon of the same form and quality, but also carried either in their hands or at their sides another much longer one which they also called "katana." They made use in eating of the small chopsticks two-thirds of a foot long and about as thick as a penholder, with which they could very dexterously convey to their mouths whatever they were eating.

The other ambassador, Father Sotelo, was dressed as a Franciscan monk of the Observant order of Annunziata del Guastato."

The probability is that Hasekura did not believe in Christianity, but feigned to do so as a matter of policy, since, as stated in his grandson's report to the lord of Sendai, without such a profession of faith he would not have been received by crowned heads in Europe. He learnt that persecution of the Christians was just then raging in Japan on his arrival at Manila, where he possibly remained voluntarily for some time until he could receive assurance that he could set foot on Japanese soil with safety. After his return he publicly adjured Christianity, narrowly escaping execution by procuring a certificate from the Komyo-ji that he was a worshipper of that Buddhist temple.[2]

In the 7th. m. of the 8th. y. of Genwa (1622), or only two years after his return home, Hasekura Rokuemon died at the age of fifty two. Later his son Rokuemon (formerly Kanzaburo) was ordered to commit *seppuku* (disembowelment) on the charge that his brother and servant had been Christians, and the latter two were executed.[3] Ii is a most regrettable circumstance that the family of Hasekura, who travelled for so many as seven years in foreign lands and thence returned after faithfully dischanging his duty, should have had so calamitous a lot.

Very little is known of Hasekura's career, except as regards the details of this mission. He was an hereditary retainer of the Date clan in receipt of a fairly large pension of 60 *kwan* (approximately 3,000 yen or £300), and Rokuemon Tsunenaga (formerly Yoichi) was given high military rank in his youth and favoured by Masamune. He accompanied his master to Korea when Hideyosi invaded that country. He was forty-three years of age when he went abroad.

His descendants, though ruined, still survive. It is curious circumstances that they should have written, "We are Christians" on their *tera-shomon* (or certificates

1. *Sic*—probably an error for two feet.
2. Concerning Hasekura's latter end, there are many conflicting statements among native and European writers. According to one account he was executed for being a Christian, but according to another he was not put to death but allowed to commit suicide. There is yet another story to the effect that he was examined by order of the Shogun and found to be a Buddhist who had used Christianity merely as a cloak, and that in consequence he was not further troubled. These reports, the last excepted, are proved to be wrong, his case being confused with that of his son, as stated in the text.
3. This affair is described at length in *Naisei Gwaikyo Shototsu Si*, Chap. XV, by the present writer.

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showing the Buddhist temple they belonged to), which were used as a means of ascertaining every one's faith after the strict prohibition of Christianity came into force. It was for no insignificant reason that at such a time as that, Hasekura and four or five other families in Sendai were permitted to write such a statement on the certificate.

But let me say what became of Sotelo Luis, a man of enterprise both in religion and politics. When he left Japan he was entrusted by forty Japanese Catholics, peasants, merchants, etc. at Kyoto, Osaka and elsewhere, with a letter addressed to Pope Paulo V which he duly presented.[1] It was of considerable length, clumsily and illegibly written in Japanese, dated the 15th. of the 8th. m. of the 18th. y. of Keicho (1613), and expressed the most respectful obedience to the Pope. Towards the close it stated that Date Masamune, preeminently wise and intelligent as he was, would be, after Ieyasu's death, the ruler of Japan.

When in Rome he was appointed by the Pope to be bishop of Oshu, Japan.[2] This aroused envy in the Spanish priests, and they slandered him to the King, saying that he, a Spanish subject, was privately receiving an appointment from the Pope. The King accordingly deprived him of his appointment. The Indian government also censured him on the principle that the right to appoint priests in the East rested with the King of Spain. Moreover the traders of Manila, alarmed at the idea of the merchants of Nueva Espana competing with them for the Japanese trade, despatched an agent to Acapulco who seized documents relating to the new Japanese treaty and sent Sotelo to his superior in New Mexico. Sotelo, however, would not obey the superior's order, insisting that he had received his appointment from the Pope, and left for Luzon. Thence he wrote to Masamune on Hasekura's return to Sendai saying that he was staying there of his own free will, as he had heard of the rigorous suppression of Christianity, but that he would like to return to Japan as he had brought replies back from Namban (Europe).[3] Masamune reported the matter to the Bakufu and asked for instructions. What answer, if any, was returned to this letter of Sotelo is unknown. In the 8th. y. of Genwa (1622) he embarked, disguised as a merchant, on board a Chinese junk for the purpose of going to Nagasaki. The captain, however, perceived he was a Christian monk and informed the authorities at Nagasaki, whereupon he was arrested, imprisoned, and executed in the 1st. y. of Kwan-ei

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1. This curious letter has recently been brought from Rome to Japan and is now in Count Ito's possession. It has been printed in a Tokyo periodical.

2. The author learns this from Le Lap's Chronicle of the Philippines, quoted in Pages Histoire, in which the fact is proved by Sotelo's letter, dated January 20th., 1624,' written in prison. Pages adds that Sotelo, having been deprived of his appointment by the King, deferred on the advice of friends an immediate departure for Japan, and thus was not on board the ship when it arrived at Uraga.

3. From Masamune's letter (dated the 23rd. of the 9th. m. of the 6th. y. of Genwa (1620) to the Minister of the Bakufu.

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(1624).[1] When seized he told the officer that he was Date Masamune's envoy, and that he had come up to deliver the letters sent by the foreign monarchs. He was patiently heard, but Sotelo himself never delivered them.

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Hasekura's portrait brought from Rome.
Count Date's possession.

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Hasekura's portrait brought from Rome.
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New main building of the Tokyo Electric Light Co., at Sakurada Hongo-cho, Tokyo.

Japan's Greatest Electric Light Company

THE electric light and power corporation with the largest capital in Japan is the Tokyo Electric Light Co., Ltd., which is next to the South Manchuria Railway Company in size of enterprise as well as the amount of capital invested, the fully paid-up capital being yen 40ᵀ,140,000.

The company was founded in 1883 and it is the oldest concern in this country for supplying electric light and power. When the company was established its capital was only yen 200,000, but in 1886 it was increased to yen 500,000. Since then the capital has been gradually increased; in 1888 to yen 1,00,000; in 1895 it was doubled; in 1897 increased to yen 3,500,000; in 1904 to yen 7,000,000; in the following year to yen 7,150,000; two years later to yen 18,000,000; in the same year again to yen 24,000,000; in 1911 to yen 50,000,000; in 1919 doubled; in the following year to yen 124,000,000; to yen 124,000,000 on amalgamation with the Nippon Electric Light Company; in 1921 to yen 146,000,000 when it affiliated with the Tōné Electric Power Company; to yen 166,000,000 in the same year on merging with the Yokohama Electric Company; in the same year to yen 171,000,000 as a result of amalgamating with the Second Tōshin Electric Company; to yen 177,250,000 in the same year

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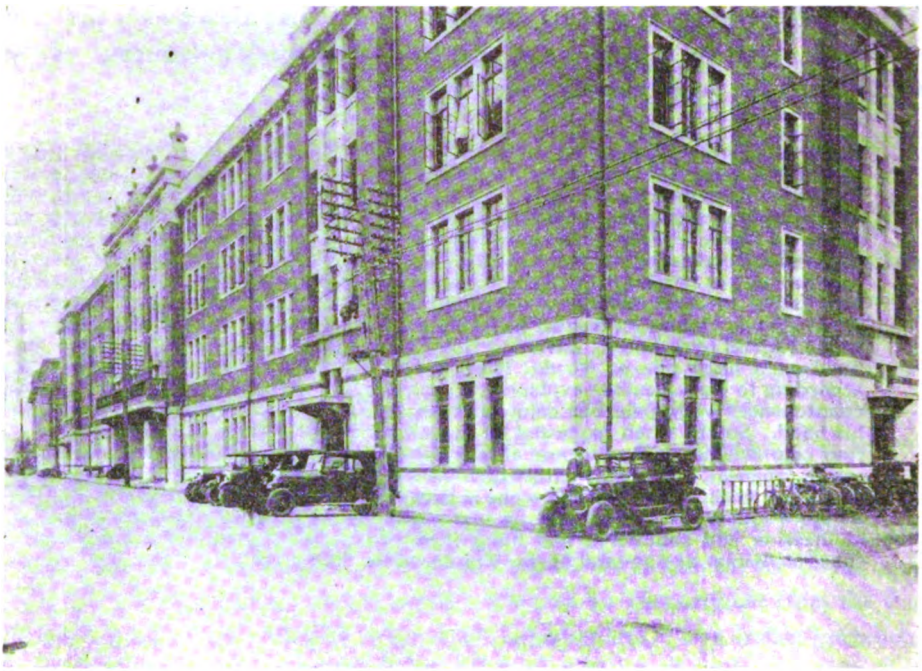

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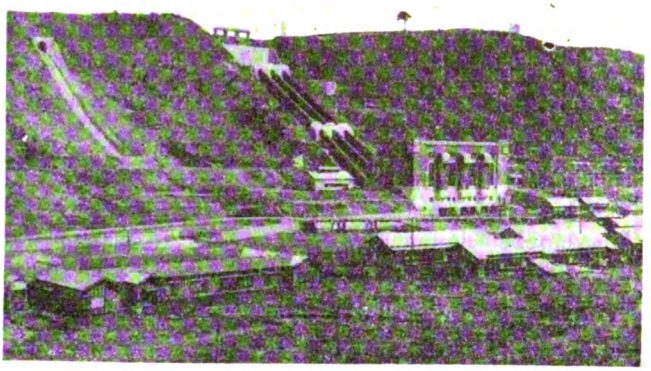
when the Takasaki Hydro-Electric Company and the Kumagawa Electric Company were taken in; to yen 258,000,000 in 1922 on amalgamation with the Katsuragawa Electric Power Company, the Japan Hydro-Electric Company, the Inawashiro Hydro-Electric Company, and the Oshino Hydro-Electric Company; in 1925 to yen 296,394,400 on amalgamation with the Tokyo - Yokohama Electric Company and the Fuji Hydro-Electric Company; to yen 345,724,000 in consequence of merging with the Teikoku Electric Light Company; to yen 407,149,000 in 1928 by merging with the Tokyo Electric Power Company.



Late Inawashiro power plant of the Tokyo Electric Light Co.

With such a long record of expansion the Tokyo Electric Light Company has experienced many vicissitudes, but generally speaking, however, the company has been fortunate enough to be successful on the average, and has placed itself on a solid foundation.

The Tokyo Electric Light Company's total output of electric power reaches 805,000 kilowatts, supplying 8,360,000 electric lamps, 550,000 H.P. in electric power, and 47,000 kilowatts in electric heat.

The supply of gas as the company's subsidiary product has also made remarkable development, 19,897 fire-doors or 7,134 houses being supplied with gas by the company during the last period, which shows an increase of 177 in houses and 430 in fire-doors in comparison with the preceding period.

Notwithstanding keen competition with other corporations on similar lines, the net profit gained by the company during the last fiscal half year amounted to yen 16,280,907.28. Out of yen 19,410,928.55 total, that is, the above figure plus yen 3,130,021.27 brought forward from the preceding period, yen 13,828,960 was distributed among the shareholders at the rate of 8 per cent. per annum, while legal reserve funds and reserves for refunding bonds were deducted from the above total amount, and yen 3,261,968.55 was carried forward to the next account.

The greatest electric light and power supplying concern in Japan naturally has men of financial prominence as its directors, as the following list shows:—

Baron Seinosuké Gô, Chairman of the Board of Directors
Shohachi Wakao, President
Ichizo Kobayashi, Vice-Presideut
Tamehisa Hirosé, Director
Kenkichi Hagiwara, ,,

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Late in two-hydro power plant of the Tokyo Electric Light Co.

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Notwithstanding keen competition with other corporations on similar lines, the net profit gained by the company during the last fiscal half year amounted to yen 10,240,607.25. Out of yen 19,410,925 55 total, that is, the above figure plus yen 3,180,021.27 brought forward from the preceding period, yen 13,823,900 was distributed among the shareholders at the rate of 8 per cent. per annum, while legal reserve funds and reserves for refunding bonds were deducted from the above total amount, and yen 3,261,993.55 was carried forward to the next account.

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Ichizo Kobayashi, Vice-President
Tamehisa Hirose, Director
Kenkichi Hagiwara, "

Toyokazu Kasai, Director
Ryota Dairo, ,,
Shintaro Onishi, ,,
Kintaro Wakao, ,,
Heiji Tachikawa, ,,
Toshio Hamana, ,,
Kiyoshi Ikuta, ,,
Saburo Itoh, Auditor
Toichi Kido, ,,
Kuranosuke Kimura, Auditor

Baron (Jō), Chairman of the Board, is a leader in Japan's business circles. His father, Junzo (Jō), rendered meritorious services to the State as a high official servant, in recognition of which he was created Baron in 1900. The present chairman of the board is the second son of the late Baron (Jō). He was born in 1895, being now 63 years of age. While quite young he studied in Germany and France, and, on his return home, entered the business world. His rare ability was soon recognized and he has achieved splendid success, playing an important role as director of many corporations. He took an active part in the country's finance until quite recently as head of the Tokyo Stock Exchange.

Then he was nominated Chairman of the Board of Directors of the great electric concern, when a company was struggling in competition with the Tokyo Electric Power Company, which was at length absorbed by the Light Company, besides suffering from disagreements among the directors. As a result of these difficulties the company's shares declined below face value. Thanks to Baron Jō's assumption of the chairmanship, however, the company's financial standing soon recovered through his able readjustment. Baron Jō is energy itself; he is so industrious that he starts work early in morning and remains at his office until late in the evening.

Mr. Shobachi Wakao, President, is one of the most conspicuous figures in Kai Province. He is a younger brother of Mr. Hi amasa Hirose who is also a prominent Kai Province man. Mr. Wakao is fifty-five years old. In 1876 he was adopted into Tamiko Wakao's family, and set up a branch family in 1917, being separated from Mr. Kinnosuke Wakao, the present head of the main family of Wakao. In his youth he came to Tokyo and graduated from the Tokyo Hogakuin, forerunner of the present Chuo University. Immediately upon graduation he entered the business world and displayed his ability as manager of the Wakao Bank which was then controlled by his adoptive father.

The steam power plant of the same company, near Tokyo.

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Toyotaro Kasai, Director
Ryota Daidô, ,,
Shintaro Ohashi, ,,
Ikutaro Wakao, ,,
Heiji Tachikawa, ,,
Toshio Hamma, ,,
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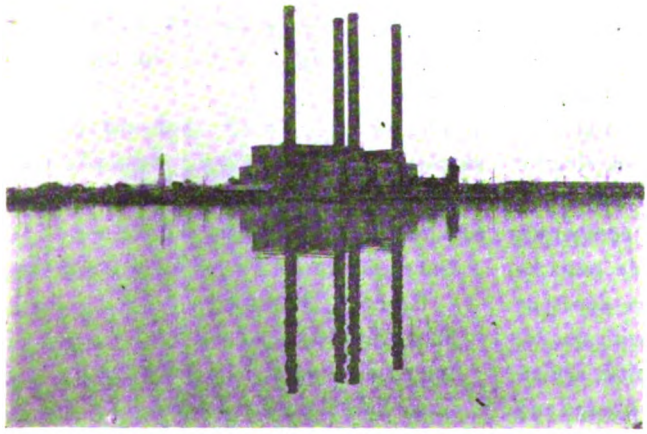

The Senju power plant of the same company, near Tokyo.

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Ever since then he has had close interest in various firms and has built up his present position in the country's financial circles. While the late Kyoichi Kambé held the presidency of the Tokyo Electric Light Company, Mr. Wakao assisted him as vice-president, and following Mr. Kambé's death became president. He had been returned to the Lower House of the Diet from his native province, Kai, but as soon as he became President of the Tokyo Electric Light Company he resigned his parliamentary post. This year he became a member of The House of Peers by Imperial nomination.

Mr. Ichizo Kobayashi, who was elected a director in July, last year, was recently elected vice-president. Like Mr. Wakao he is from Kai Province. It is a coincidence that Mr. Kobayashi and Mr. Wakao are of the same age, fifty-five years.

Upon graduation from Keio University Mr. Kobayashi entered the service of the Mitsui Bank and remained there until 1907 when he founded the Osaka-Kobé Express Tramway Company, of which he became managing director. The brilliant success of the tramway company is mainly due to Mr. Kobayashi's untiring efforts. He is now recognized as a leading magnate in the electric world of the country, and is so clever and tactful that he is called the "Taiko Hideyoshi of Today."

The other directors and auditors also are men of unusual business ability.

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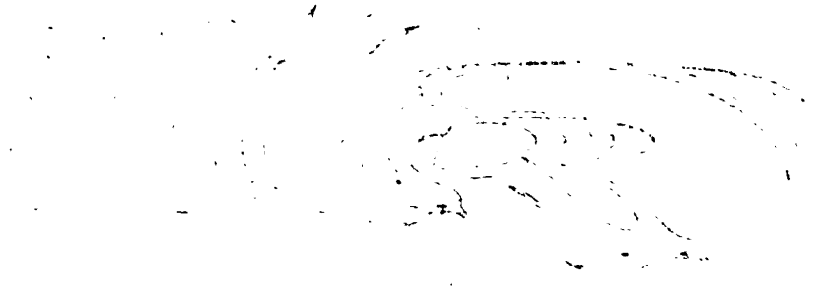

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THE RED CROSS WITH OF JAPAN

General Meeting of the Japan Red Cross Society

THE 36th ordinary general meeting of the Japan Red Cross Society was held in Constitution Memorial Hall, at the Outer Garden of the Meiji Shrine, Aoyama, at 10 a.m. on May 5. The weather was serene, and the scene was a beautiful one in the fresh verdure of the extensive gardens. Before the arrival of Her Majesty the Empress amid the music of the National Anthem at 10:10 a.m., over ten thousand members of the Society from various parts of the country thronged the garden. Her Majesty was ushered in by H.I.H. Prince Kanin, Honorary President, and Baron Hirayama, President, and while Her Majesty was taking a rest President Baron Hirayama announced the opening of the meeting in the presence of Prince Kanin; then he made reports on the business and settlement of accounts during the part year. Her Majesty soon made her appearance and gave a gracious message, to which Prince Kanin replied. The general meeting then broke up and Her Majesty returned to the Imperial Palace.

Henri Dunant Centenary

The Japan Red Cross Society celebrated the centenary of the birthday of Henri Dunant of Switzerland, founder of the Red Cross, at 2 p.m. on May 8 in the auditorium of the Reference Museum within the compound of the Society at Shiba. Dunant's portrait adorned with handsome wreaths was displayed under the crossed national and Red Cross flags. When those present were seated H.I.H. Prince Kanin, Honorary President, made his appearance. Mr. Sakamoto, Vice-President, announced the opening of the ceremony, which was followed by addresses by Baron Hirayama, President, and a representative of Premier Baron Tanaka. Then the Swiss Chargé d'Affaires in Tokyo spoke about Dunant. Some 300 noted persons attended the ceremony.

Red Cross Nurses' New Organization

In accord with the lofty ideals of Red Cross and with a view to further cementing friendly relationship among nurses, consolidating their union, fostering their virtues, and promoting their skill, a new association named "Japan Red Cross Nurses' Dôhô-kai" has been recently organized among nurses employed by the Japan Red Cross Society. Its inauguration ceremony was held in the auditorium of the Reference Museum of the Society. The new association is presided over by Viscountess Motono, widow of a former Foreign Minister, while Miss Kozué Uzuki is Vice-President. Miss Také Hagiwara was elected Superintendent. The office will for the time being be at the Japan Red Cross Hospital in Shibuya, Tokyo. The association is to undertake the following:—

(1) Social gathering, lecture meetings, special courses, tours of study, etc.
(2) Publication of the organ journal and books for reference.
(3) Giving facilities to the members regarding employment and other matters.
(4) Mutual relief, condolence and other social services.

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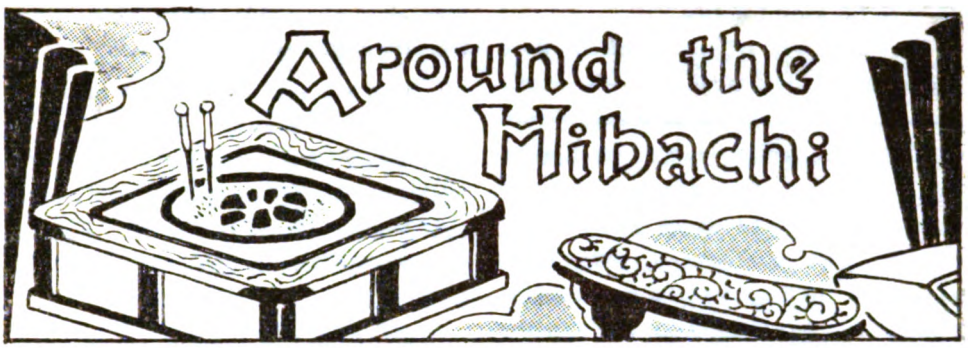

A Sword Story

THIS is a story about Heisuke Wada, a retainer of Lord Mitsukuni of Mito, who was an expert swordsman of the Tamiya school and mastered the secret of *iai-nuki* (the art of drawing a sword while sitting).

Iai-nuki consists in drawing a sword with great swiftness and a long sword freely in a very narrow place. One skilled in it could draw his sword and attack the enemy before the latter could draw his, and could draw it in any confused or disordered place or when pressed against a wall. The art was, therefore, learned by most samurai.

Heisuke was most proficient in it. He could draw his sword at will in a small room such as where the average samurai could not do so by whatever means. He could also protect himself from a stone thrown at him in the dark, which was considered impossible for the ordinary man.

Shimotsuke Utsunomiya was another retainer of the Mito clan. He instructed swordmanship to the Lord. He was narrow-minded and being envious of Heisuke's high reputation, he was thinking of some means to humble his pride, when he was visited by a swordsman called Ichiunsai Obayashi from the Province of Dewa. The visitor's forte was *iai-nuki*, being able to draw a long sword even in a bath-tub.

Shimotsuke thought that however proficient Heisuke might be in the art he could be no match for Ichiunsai, and he decided to show off his wonderful performance to him and put his nose out of joint. So he told about Ichiunsai to his lord and got his permission to exhibit his feats before him.

The day fixed for it came, when Ichiunsai, taken by Shimotsuke, entered the garden of the mansion, where the lord, accompanied by many of his retainers, gathered to see his feats. He bowed to the lord and then began *iai-nuki*. He drew the sword in thirty-two ways. It was really splendid. The last feat was to draw the sword in a bath-tub.

A bath-tub was brought before him by pages of the lord, who uncovered it.

Ichiunsai bearing a long sword, quietly entered it, then it was covered. Presently, he uttered a yell, and as soon as it was heard, the page quickly took off the cover, when he was found standing in the

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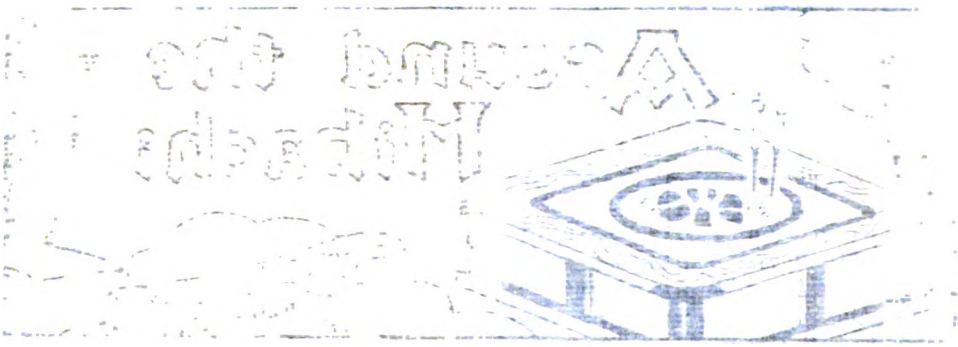

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tub with his sword drawn.

The lord and other spectators were struck with admiration. It was really strange that he could draw a long sword in a bath-tub, which was so small as to barely admit a single person. It was but natural for all to be struck with wonder. Heisuke, who was present, was, however, only smiling, uttering no word of admiration. He then came down to the garden.

"Draw your sword once more, if you please," he said to Ichiunsai, "I'll cover the tub."

Ichiunsai gazing at Heisuke, inquired who he was. Before he answered, Shimotsuke told Ichiunsai that he was Heisuke Wada. Ichiunsai eyed Heisuke with contempt and was resolved to show him his skill and astonish him.

"All right," he said, "you may cover the tub."

"When I put on the cover, you will not be able to draw your sword as easily as before," Heisuke said, laughing.

"Don't say anything before you see my ability," Ichiunsai said, with stiff displeasure.

So saying, he entered the tub as before, looking askance at Heisuke.

Heisuke covered the tub. After a while, a yell was heard from inside the tub, but Heisuke did not take off the cover completely. He lifted it only a few inches and peeped into the tub, and saw Ichiunsai had not yet drawn the sword. Another yell was heard, and Heisuke lifting the cover a few inches more, peeped into the tub. The cover was thus lifted little by little and then it was taken off quickly, when Ichiunsai was found with the sword not drawn.

There was a reason for which his sword could not be drawn. When the cover is taken off all at once, it is drawn in that moment, by a lightning trick, and it looks as if it were drawn in the tub. Heisuke knowing the secret, lifted the cover little by little.

Ichiunsai was put out of countenance. "You may show me your ability then, and I'll take off the cover," he said, flushed with anger.

"All right. I'll show you how I can draw my sword," Heisuke said readily and entered the tub, when Ichiunsai covered it quickly. Of course, Heisuke bore a long sword.

The lord and all others looked at the tub with breathless interest, wondering how Heisuke could draw his sword.

Ichiunsai held down the cover and watched the inside of the tub. There was no yell heard from it. "He cannot draw the sword. Serve him right," he thought. When he took off the cover a little and looked into the tub, however, he cried in astonishment, as he found Heisuke holding the drawn sword.

Ichiunsai was astonished at Heisuke's skill and trembled. Heisuke removed the cover himself and came out of the tub quietly, carrying the drawn sword. Everyone exclaimed in astonishment.

How was the sword drawn by Heisuke in the tub? He did not draw it in the tub. He drew it at the moment he entered the tub, and it was done with such swiftness as not to be noticed even by Ichiunsai.

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The Editor's Diary

April 11.—With reference to the communist plot recently disclosed and published in the vernacular press, Baron Tanaka, Premier, issued today a statement calling for careful consideration by the public from the viewpoint of upholding the national polity.

The Liberal Lawyers' Association brought action against Dr. Suzuki, Home Minister, charging illegal dissolution of the alleged communist bodies, the Labour-Peasant Party, the All-Japan Proletarian Youth's Confederation, and the Japan Labour Union Council.

April 12.—As Major Jean de Hermitte, the French aviator, who has long served the Akenogahara Military Aviation School as instructor and greatly contributed to the development of Japan's æronautic skill, is leaving for home on the expiration of his term His Majesty the Emperor made a gift to him in recognition of his valuable services. The Imperial Aviation Association also conferred on him a prize medal; the presentation ceremony was performed today.

April 13.—The Manchurian and Mongolian riding party consisting of two Japanese, one Chinese and one Mongolian arrived at Tokyo early this morning, finishing its scheduled three-thousand-mile trip from Mandjuli to Tokyo. The party was enthusiastically welcomed.

April 14.—The Jugo Ginko, the so-called Peers' Bank, which has been closed to business since last spring, has effected a readjustment and will open by the 25th inst.

April 15.—The last Sunday in this cherry season, huge cherry-viewing crowds visited Ueno Park, Asukayama Hill, Arakawa Embankment, the Tama Mausoleum of the late Emperor Taisho, Koganei, Narita, Mt. Tsukuba, Sanrizuka and other noted places.

April 16.—Among passengers who arrived this morning aboard the N.Y.K. steamer Shunyo-maru were H. R. H. Prince Rabibong, nephew of the reigning King of Siam, and Captain Robert Dollar, owner of the Dollar Line, on his thirty-seventh trip.

April 17.—The first Imperial Cherry-viewing Party of the present reign was held today at the Shinjuku Imperial Garden, in the presence of Their Majesties. Nearly all the Princes and Princesses of the Blood, the foreign ambassadors and ministers as well as their wives and daughters, Fleet Admiral Count Togo, Premier Baron Tanaka, Viscount Makino, Keeper of the Privy Seal and some six thousand others were present.

According to investigations made by the Secretariat of the Lower House, the members of the House are classified as follows in accordance with their parties:

Seiyukai (Government) .	219
Minseito (Opposition) . .	218
Meiseikai (Independent) .	6
Kakushinto	3
Jitsugyo-Doshi-kai . . .	3
Proletarians	8
Neutral	8
Vacant	1

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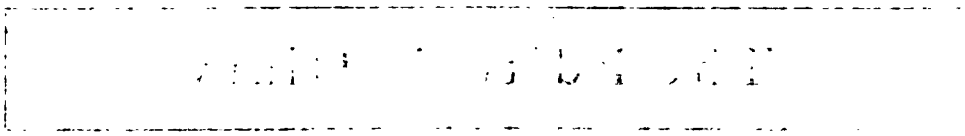

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April 18.—In view of the menacing situation in Tsingtao, Shantung Province, the Japanese Government has decided upon despatching warships to the seat of war for the purpose of protecting the lives and properties of the Japanese residents in that district. The Second Squadron stationed at Port Arthur was ordered to hurry to Tsingtao, while the Keyaki of the Ninth Destroyer Flottila went on April 17 and the destroyer Tsubaki of the same flotilla on April 18. The flagship Kuma of the Squadron also went. The destroyer Kotaka belonging to the Second Squadron which was on her way from Dairen to Chmulpo was ordered to hurry to Tsingtao.

A large fire broke out in the city of Hirosaki in Aomori Prefecture, Northeastern Japan. One-fifth of the city was destroyed, 1,200 houses being reduced to ashes.

April 19.—As the situation in Shantung is getting worse, the Japanese Government has decided to send the Sixth Army Division of Kumamoto, the Chiba Railway Battalion, and the Nakano Telegraphic Corps to the neighbourhood of Tsingtao for the protection of the Japanese residents and interests rights.

The dispute between the employers of the Noda Soy Brewery Company in Chiba Prefecture and their workers which has been going on since September 16 last year, for eight months, culminating in a direct complaint to His Majesty the Emperor by one of the strikers has at last been compromised on the following conditions.

(1) 342 workers out of 1,046 return to their work.

(2) The Company to pay Yen 380,000 as compensation for discharge and Yen 70,000 for wages during the dispute and expenses while on strike.

April 20.—The 55th session of the Imperial Diet was convoked today.

In connection with the despatch of Japanese troops to the war zone in Shantung, the Japanese Government published today a statement in effect that the present step was forced to be taken for the protection of the Japanese residents in Shantung Province, and not from any unfriendly feeling towards China and her people nor for intervening in the military actions either by the Northern or Southern forces.

April 21.—The 55th session of the Imperial Diet was formally constituted today.

A detachment from the Chiba Railway Regiment left Tokyo Station this morning for Shantung.

April 22.—The Sixth Army Division under the command of Lieut.-General Fukuda, 1,355 men in all, left Kumamoto today. A part of the Nakano Telegraphic Corps also started from Tokyo to Tsinan.

Mr. Kihachiro Okura, multi-milionaire, who made a great fortune after starting as a poor boy, passed away this afternoon at the age of ninety-two.

April 23.—The opening ceremony of the 55th session of the Imperial Diet, the first sitting since the enforcement of manhood-suffrage was held this morning at 11 at the Upper House in the presence of His Majesty the Emperor.

A method of transportation of Japanese *ayu* fish (Plecoglossus altivelis) to the United States which has long been a pending question has at length been found. Therefore it has been decided to

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export 10,000 from Lake Biwa to Seattle on the 26th inst. by the Ministry of Agriculture and Forestry. This is the first trial exportation of Japanese *ayu* to America.

H. I. H. Prince Takamatsu, a midshipman and second younger brother of His Majesty the Emperor, left Yokosuka Admiralty on board the cruiser Yakumo this morning for Australian waters.

April 24.—A big land-slide occurred today in Niigata Prafecture, resulting in the sinking of paddy-fields over an area of 4 square *cho*, farms covering and area of 1 square *cho*, and forest 6 *tan* in area.

Examination of the cases of infringement of the universal suffrage law in the general election, according to statistics published by the Ministry for Justice, shows that 8,873 men were prosecuted, including 4,370 men of the Seiyukai or the Government party, 2,853 men of the Minseito or the Opposition, and 1,650 others.

In the rush hour this morning at Tabata Station, five cars of an electric train were derailed, causing injury to over fifty passengers.

April 25.—This morning brought a cold wave, and in some districts there was frost and thin ice. Much damage to crops occurred.

Mr. Kenichi Fujita, Chairman of the Tokyo Chamber of Commerce and Industry, who represents the Japanese capitalists at the forthcoming International Labour Conference at Geneva left Tokyo Station this morning in company with his daughter who is to act as his interpreter in Europe.

April 26.—Mr. Phya Chamnong Dithaker, Siamese Minister in Tokyo, who has been transferred to Rome in the same capacity, left Tokyo this morning. He has been in Japan for eighteen years as Minister. He was given a beautiful flowervase by the Emperor of Japan.

Mr. D. H. Buchanan, formerly Professor in Keio University, was authorized by the Ministry of Education to assume the title of doctor of political economy for his thesis presented to Keio University.

Sir Charles Eliot, former British Ambassador to Japan, who has been studying Buddhism in Nara, sails today from Kobe for home. He will return to Japan after a year's sojourn in Europe.

April 27.—The twenty-five Chinese students at the Tokyo Military Academy, belonging to the Nationalist Party, who have been busying themselves in movements against Japan's despatch of forces to Shantung have been expelled from the institute for disturbing school discipline.

April 28.—In the Lower House a Bill impeaching the Home Minister was introduced by the four opposing parties, Minseito, Kakushinto, Meiseikai, and Proletarians. The veteran politician, Mr. Yukio Ozaki, of the Kakushinto, spoke supporting it. Then an Imperial Rescript ordering a suspension of the sitting for three days was read.

April 29.—Today the 27th birthday anniversary of H. M. the Emperor was celebrated at the Imperial Court. After the ceremony a banquet was given in the Homeiden Hall in the Imperial Palace to foreign representatives as well as Japanese dignitaries. A military review was held at the Yoyogi Parade Ground. At night a banquet was given by Premier Baron Tanaka, Foreign Minister *ad interim*, at the Kasumigaseki Detached Palace.

May 1.—The Lower House was sus-

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pended for another three days.

In the Ninth May Day labor celebrations, 33 labour bodies including over 15,000 workmen assembled at Shiba Park, and marched along the streets of Tokyo, flying red flags and singing the Labour song.

May 2.—According to statistics published by the Tokyo Municipality, the municipal tax and revenues other than taxes in arrears in Tokyo amount to more than yen 8,358,000.

May 3.—On receiving an official communiqué from Tsinan to the effect that as a result of the Southern troops' looting of the Japanese stores in that city the Japanese detachment was compelled to fight them, the Government decided to despatch more troops in order to protect the Japanese residents.

Mr. Wakun Ishibashi, member of the Imperial Art Academy and also of the Royal Academy of England, a renowned portrait-painter, died. He was in the course of finishing the fresco of the Emperor Meiji Memorial Hall. His widow is an English lady.

May 4.—As a result of the resignation of the Home Minister Dr. Suzuki, the portfolio of Home Affairs has been assumed by Premier Baron Tanaka pro tem.

A passenger-plane ordered by the Government Aviation Bureau, while on trial flight this morning, crashed with Mr. Kanichiro Kato, 1st-class aviator, and seven apprentice, passengers, in Gumma Prefecture, and all eight men were burnt to death.

According to official communiqués published by the War Office, collisions between the Japanese troops and China's Southern Army still continue in the commercial quarters of the city of Tsinan.

It is reported from Tientsin that in consequence of the outbreak at Tsinan the exchange rate of taels suddenly fell by two taels: that is, 68 taels for 100 yen.

May 5.—The first communiqué from Lieut.-General Fukuda, Commander-in-Chief of the Japanese Expeditionary Army in Tsinan, reached the War Office today. According to it, it is obvious that the Southern Army's looting of the Japanese shops was carefully planned, parties being organized for the purpose backed by large forces. A considerable number of Japanese civilians are reported massacred by them in a most cruel manner. Fighting has taken place in the zones defended by the infantry under the command of Major-General Koizumi from the Tientsin Emergency Corps and the 47th infantry regiment.

According to what has been published by the headquarters of the Sixth Army Division of Kumamoto, casualties of the Japanese forces despatched to Tsinan from that Division are 12 killed and 35 wounded.

The tension was relieved in the Lower House following the resignation of Dr. Suzuki, Home Minister Almost all supplementary estimates were passed.

May 6.—In connection with the Tsinan outrage, the Cabinet has decided:

(1) One division to be despatched as early as possible.

(2) With a view to controlling disorderly Chinese soldiers not only in Shantung but in some other districts in China, a fourth expedition is to be prepared for.

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